

Isad.

DE CIVILI

STATE MORVM PVERILIVM

per des. Erasmus Roterodamus, Libellus nunc
primum conditus & editus.

Roberto VVhitintoni

interprete.

Clark

A lytle booke of good manners for chyl-
dren, now lately compiled and put forth
by Erasmus Roterodam in latin
tongue, with interpretation of
the same into the vulgare
englyshe tongue, by
Robert VVhit-
inton Poet
Laureat.

(3.)

Veritas iustitiae pax

I have in London
thought to be every year
there you are deep
at heart
remanant but yet
from fall of 1590
to 1600 it is a
great many years
of the best of the
country

R
pro

S

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inna
inde
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M
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man

ERASMVS

Roterodamus generoso cū
primis & optimi spei puero
Adolph. principis Ver-
riani filio. S.

Erasmē Roterodam, Cal-
lureth a chyld of noble
bloud and of spngus
lar hope, named
Adolph. sonne
vnto the
Prince of Mes-
sian.

Ster maximum illum
Paulum non pigrit om-
nia fieri omniū, quo
prodesse posset omniū quā-
to minus ego gratari debeo
inuandē inuentis amore sub
inde reuertascere. Itaque
quemadmodum pridem ad
Maximilian fratristui pri-
mam adolescentiā memet ac-
comodui, dum adolescentus
sorum formo linguā, ita nunc
me ad tuam attempeto puer-
ritiam, de puerorum moribus
præcepturus, nō quid tuihise
prescriptis magnopere eges-
as, primum ab incunabulis
inter amicos educatus, mox
natus tam insignem for-
mande iudis ætatis artificem

If that Paule very excels-
lente was not abashed to
be made after all fassions
to euerie persone to the
ende he myght profite all
fassions of men, how muche
lesse oughte; I to be greued
to playe the chyld agayne
in lyke case, for loue to
helpe pouthē. Therefore lyke
as late I appyed my selfe to
the youthe of Maximilian
thy brother (whyle I last
wponed the tongue of yong
chyliden) so nowē I apply
my selfe to thy chylhode,
and shall teache the man-
ners of chyliden. Not by-
cause thou needest these pres-
criptes and rules, brought
vp at the begynninge of an
infante amonge courtiers;
after that obtayninge so no-
table a mayster to fasten
youthē rude and ignorant,

and quod omnia que prescri-
bimus, ad te pertineant & e-
principibus, & principatum na-
tum sed ut libentius hec edi-
scant omnes pueri, quod am-
plissima fortuna, summaq;
spei puero dicata sint. Nec
enim mediocre calcei addet
vniuersa publi, si cōspexerint
heroum liberos à primis statim
annis dicari studiis, & in eo-
dem cum ipsis stadio currere.

Munus autē formandi pue-
ritia multis constat partibus
quarū sicuti prima ita precipi-
ua est, vt tenellus animus
imbibatur pietatis semina-
proxima, vt liberales disci-
plinas & amet, & perdis-
cat: tertia est, vt ad iusta of-
ficia instruitur: quarta est,
vt a primis statim etia rudis
mētis ciuilitati morum assue-
cat. Hanc pastremā nūc mihi
proprie sumpsit. Nā de super-
nobilis quam alij complures

or for breauise al that I that
wyte pertaineth to thee, &
that arte comine of pynces
and borne to pyncepalitie,
but for that ende that all
chyldezen shall more coaras
gioulyp lerne these thinges,
bycause it is dedicate to the
a chylde of great possession
and of syngular hope. For
it shall not gyue to all youthe
a dull spurre, if they see no-
ble mens sonnes to be fully
gyuen to lernyng fro chyld-
hode, and reyne in the same
case with them.

The offyce of fastioning
of chyldehode resteth in ma-
ny partes, of the which that
whiche lye as it is fyrste,
so it is chiefe: That is, the
tendze wyte, shall dypnke
the seedes of loue to God
and his parentes. Second-
lye, that he shall loue and
learne the lyberall science.
Thyrde, that he shall be in-
strud to that ordze of his li-
uinge. Fourth, that fro the
first rudimētes of youth, he
shall be accustomed to ciuili-
lite and nurture. This last
nowe I haue take vpon me
as a thing proper, for of the
other thze both many other

that
re, &
nces
litie,
at all
aras
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Nor
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tū nos quoq; p multa scrip
mus. Quamq; aut externū il
lud corporis decorū: b animo
bene cōposito proficiētiūta
men incinia p̄ceptonum nō
mū fieri videmus, ut hac in
ter in gratiā in probis & es
mū latis hominibus desyderes
mus. Nec inficior hanc esse
clarissimā Philosophie partē,
sed ea, ut sunt hodie mortali
um iudicia, plurimū conducit
ad cōcilīandam benevolē
tiam, & ad p̄claras illas a
nimi lōtes oculis hoīm cōmē
dandas Deet autē ut homo
sit cōpositus aīo, corpore, ge
stibus ac uestitu, sed in primis
gueros deet oīs modestia, et
in his p̄cipue nobiles. Pro
nobilibus autē habendi sunt
omnes qui suis liberalibus
excolunt animū, pingāt aliq
mclipeis suis leonū aquilas,
Taurus, & Leopardos,
his habent vere nobilitatis,

and also I have written ma
ny thinges. And albeith this
outwarde honestie of the ba
dy cometh of the soule well
cōposed or ordred, notwiths
standing we se it chaunceth
ofte tymes by negligence of
maisters that we despye (as
a thyng that lacketh) this
grace of honest behauour in
men of nobilitie & learning.
Nor I denie not this to be
a very notable part of phis
losophy, but yet that parte
(after the iudgement of mē
in these dayes) auayleth gre
atly to allure beneuolēce, al
so to represent to the eye of
men, these laudable giftes
of the soule.

It is semely and sūperbe
that a man be well fashio
ned in bodge, in soule, in ge
sture, and in apparayle, and
in especiall it becometh chil
dren all manner of tempe
raunce, and in especiall in
this behalfe noble men
sonnes. All are to be taken
for noble, whiche excerpse
ther mynde in the lyberall
science. Lette other men
paynte in their sheeldes Lis
ons, Eagles, Bulles, and
leopardes, yet they haue
moore of verie nobilitie.

¶ pro insignibus suis tot pos
sunt imagine depingere, quod
perdidicerunt artes liberales.

¶ Ut ergo bene compositus fue
ri animus undiq; reducat, re
suet aut; potissimum in multis
sint oculi placiendi, uerecundi,
cōpositi nō torui, qđ est truen
lentia non improbi, qđ est im
pudētia, nō uagi ac uolubiles
qđ est insania, nō limi, qđ est
suspiciōrū & insidias molien
tium, nec immodice diducti,
quod est stolidum, nec subs
inde cōtinentibus genis ac pal
pebris, qđ est incōstantiā nec
stupētes qđ est attonitorū, id
qđ est in Socrate notatū, nec
pinnum acres, quod in iracun
die signū, non innētes, ac lo
quaces, quod est impudētia
signum sed animū sedatū ac
reuerenter amicum pre se fe
rentes. Nec enim temere di
ctum est a p̄fice sapientis
anmi sedem esse in oculis.

whiche for their badge may
paynte so many images, as
they haue lerned sure the li
berall science. Than that the
mynde of a chyldre wel bur
nyshed, may vpon all spedes
euydent appeare, for it ap
preth moſte clere in the v
sage or countenauce.

¶ Of the eyen.

Let the eyen be stable, hos
nest, well set, not frownyng
which is signe of crueltie not
wāton, which is toke of ma
laperenes, not wandyrng &
rollyng, whiche is sygne of
madnes, not twyrng and
sypenge, whiche is token of
suspicion and compassyng
disceite, nor hanging downe
which is signe of folly, nor
afterwarde cwyngling with
the browes, whiche is sygne
of vnstabilenes, nor malyng
as a mā astonied (And that
was noted i Socrates) nor
to sharpe, a signe of malice,
not making signes and pro
fers, nor besy wanton, a to
ken of euill chastite, but re
presenting a mynde wel en
stabled, and amiable with
honestie. For it is not sayd
without cause of antie las
ge men, that the eye is the
seate and place of the soule.

picture quidē ueteres nobis
loquuntur, olim singularis cu
iusdem modestie fuisse, semis
clusis oculis obtineri, quemad
modum apud Hispanos quos
dam, semipetos intueri blan
dum habet, uidetur et amicā
tatem ex picturis discimus,
olim contractis stritis que la
bijs esse, prociatis fuisse ar
gumentum. Sed quod snapte
naturi decorum est apud om
nes decorum habebitur. Quā
quam in his quoq; decet inter
dum nos flexi polipos, & at
regionis morem nosmet attē
petare. Jā sunt quidā oculos
nim habitus, quod alijs alios
ad sit natura, qui non cadunt
sub nostras preceptiones, ni
si quo d. incompoti gestus nō
aro niciant, non solum oculo
um verum etiā totius corpo
is habitū ac formam. Cōtra
compositi, quod natura deco
rum est, reddunt decentius,

The antyke pictures Meth
eth to vs that in olde tyme
men were of spngular des
mure countenance, and lo
ked with epen halfe closed,
lyke as in Spayne certayne
loke as thei were poze blind
as it seemeth to be taken as
a fayre and amiable counte
nauce. Likewyse we learne
of pictures in olde time they
were narrowe and strays
mouthed, a sygne of vertue.
But that thyng that of the
owne nature is semely, it is
taken with all men comely.
Albeit, it becometh vs some
tyme to be lyke the lopster,
and to applye oure selfe to
the maner of the region we
be in.

Nowe there be certayne
countenauces, of the open.
whom nature giueth of this
fassion to one, and that to
an other, whiche chaunceth
not be vnder my preceptes,
saue that gestures out of or
der doe blemishe not onely
the behauiour and fauoure
of the epen, but also of all
the body. And vpon
the contrarype parte gestu
res manerlye maketh that
whiche of nature is semely,
to be more comely.

¶ III,

quod ulciosum est, si non tol-
lunt, certe tegunt minutim. In
deceum est clauso oculorum
altero quēquā obtueri. Quid
enim hoc aliud ē, quā seipsū
clūscare. Eum gesū thynnes
ac fabris relinque mus.

Sint exporrecta supercilia,
non adducta, quod est torvis-
tatis, non sublata in altum,
quod est arrogātie, nō in ocu-
los depressa, quod est male
cogitantium.

Trens itē hilaris & explana-
tamentem sibi bene conscia
& ingenium liberale prae se
ferens, non in rugas contras-
ta, quod est senij, non molis-
lis, quod est erinaciorum non
torna, quod est taurorum.

A narius al sit mucoris
pulsentia quod est serido-
rum Idutium Socrati philo-
sopho datum est prologo.
Pilio aut veste emungi iustis
canum, brachio cultore,

and that which is of reproch
che, it so be it take it not as
waue, yet it hydeeth it and
dothe dimynyshe it. It is
vnsyttynge to looke vpon a
man & wyneke with the one
eye. For what els in it but
to make blynde hym selfe?
Lette leaue that gesture to
the fylthes called Thynnes
and craftelmen.

Let the browes be set vp
not bente, whiche is token
of crueltie not set vp to hye
whiche is syne of arrogancie
and proude hearte, not hang-
ing into his epen, which is
syne of euell imagination.
A foxhead mery and plain
signifieth a mynde of cleane
conscience and a gentyl na-
ture, let it not be knytte in
wrynckles as in an olde per-
sone, not mouinge vp and
downe lyke a hedge hogge
nor croked or wythen lyke
a bull.

Lette not the noethrilles
be full of smuell lyke a slut-
tish persone. That vye
was noted in Socrates as
a reproche.

To dyre or knytte the
nose with the cappe or the
cote, is all of the carte vpon
the sleue or the ne elbowe

epros
ot az
t and
It is
pon
e one
it bu
elke?
ure to
pnce

assamentariorum, nec multo
civilis id manu fieri, si mox
pitu. tam uestis illiusas.

Stroph.olis excipere nas
gum recemēta decorū, idqz
pcul sper auerso corpore, si
qu adsint honoratiores.

Si quid in solum deieciū est
emuncto duobus digitis naso
mox pede proterendum est.
Indecorum est subinde cum
sonitu spirare natiens, bilis
id indicium est.

Tempus etiam ducere run
chos, quod est furio suorum si
modo fiat vsu.

Nam spiritosis qui laberant
orthopnea, danda est uenia.

Ridiculū naribus uocem es
mittere, nam id cornicum est

Elephantorum Crispare
nasum, inisurum est & sens
nionum. Si alijs presentibus
incidit sternutatio, nulla ē
corpus euertere.

Mox ubi in remiserit i petus

is proprietie of fishmongers
For it is not muche moore
maner to drie with thy bare
hande, if so be afterwarde
thou daube it on thy clos
thes.

It is good maner to drye
the fylthe of the nose with
thy handkercher, and that
with thy head somwhat tur
ned aside, if moze honcke
perlones be present.

It any snie fal on the ground
after thou haste snyte thy
nose with two fyngers, by
and by treade it out vnder
thy fete. It is also agaynst
maner to snuffe wyth thy
nose, it is a signe of malice.
It is moze lewde to snurte
with thy nose, and a signe
of fury, if it be vsual. Is for
suche as be mozte breathed.
that be sycke of tpsyche, must
be holde excused. It is a re
proche to speake in the nose
for it is the proprietie of
crows and Elephantos.

To wype the nose is the pro
pertie of scoffers and natu
rally fooles.

If nesynge chaunce other
beynge present, it is good
maner to turne asyde, after
whan the passion hath cease

3. v.

signe os crucis imagine, de
in subleto piseo resalutatis q
uel salutarit uel solutare des
luerat nā sternutatio quē ad
modū oscitatio sensum cutū
proprus aufert, precari ueniā,
aut agere gratias. Alterum
in sternutamento salutare res
ligiosum, & si plures adsint
natū maiores, qui saluent uis
rim aut fœminā honorabile
puerū est aperire caput. Por
ro uocis tinnitum studio intē
dere, aut data opera sternuta
mentū iterare, nimirū ad uis
rū ostentationē nugonū est.
Reprimere sonitum quē natu
ra ferit, ineptorū est qui plus
tribunt ciuilitati quā saluti.

Malastingat natiuus &
ingenuus pudor, non fucatus
aut asceticus color. Quāq; is
quoq; sit temperandus est, ut
nec uertatur in improbitatem
nec adducat suporem, &
quartū, ut habet proverbiū,

to blesse thy mouth with the
sygne of the crosse, after to
take of thy cap and thanke
them (or despye pardō) that
sayde or were about to saye
Christe helpe, for nelyng as
gawnyge is wont to take a
way the sence of hearing.

It is goodly to saye Christ
helpe to an other man that
neleth. And it is a chyldes
parte to do of his cappe, if
dyuers that be elder be pres
ent that say Christ helpe to
man or womā. And finally
to make a myle nopsle or a
myke purposely in nelyng,
or to iterate nelyng of pur
pose, to the ostentatiō of his
strengthe, is lewdnes.

To stoppe the nelyng that
nature moueth, is follye of
suche that preferreth maner
before health.

¶ The colour.

Let naturall colour (and
not counterfette (or nate the
cheekes, al be it let naturall
colour be so measured or or
dyed, that it be not altered
to manifestnesse, nor make
a chylde so astonied to bring
him to ydegree (as it is said)

sanie gladium. Quibusdam
im hic affectus tā impetens
fitus est, ut reddat delināti
m. llimum. Temperatur hoc
alium, si puer inter maiores
suescat inuere, & comœdij
gendis exerceatur. Inflare
uccas fastus indicium est, eas
em denutere, est animū de
condentis, alterum est Thra
onis, alterū. Jude proditoris.
Os nec prematur, quod est
uetuentis alterius habitū hau
re, nec hiet, quod est morio
um, sed leuiter osculantibus
le mutuo labris coniunctū s. t
Minus etiā decorum est sub
inde porrectis labijs veluti
poppy snū facere, quandā id
magnatibus ad ultis per me
sam tarlam incedentibus cō
donandū est, illos enim decet
omnia, nos puerū formamus.
Si fors urgeat oscitatio nec
datur auerti, aut cedere,
troph. o, nolamus tegatur os,

as it were of a mā that were
mad. To some childzen this
passion feble is so impressed
that it maketh a chylde lyke
to a dastarde. This lewde
maner is soone correte, if a
chylde be accustomed to lyue
amonge his elders, & be exer
cised to playe comedies oz
swell in the chokes, is token
of a proude heart & solcin. To
simple is token of a mā that
sheweth true mynde: the one
is Thyalos parte, the other
is Judas & traytours part.
Let not thy mouth be stop
ped, that is signe of hym. &
feareth to take the brythe of
an other, noz let it not gape
that is toke of ydiot fooles
but close & lyppes softe touz
chynge together. It is no
good maner to sette out the
lppes & make a boo oz baa
although gret mens sonnes
(goynge there a multitude)
use it, they shalbe pardoned
as men in whome what so
euer they do, is taken as ma
nerly, but I enforme chyls
dzen. If thou chaunce gas
punge, & thou can not turne
awaye oz go away, close thy
mouth with thy hādkercher
oz the palme of thy hande,

mox imagine crucis asignes
tur. Omnibus dictis aut fac-
tis aridere, stultorum est,
nullis aridere, stupidorum.
Obscene dictis aut factis ar-
ridere, nequitia est. Carchin-
nus, & immodicus illi totum
corpus quatiens risus, quem
obit Ciceri risus simerisus,
id est concussorem appellat
nulli decorus est etati, ne dū
pueritie. Deducet autē quod
quidā ridētes himnicum adūc
Indecorus & ille qui oris ri-
sum late diducit coniugatis
lucis ac nudatis dētibus qui
caninus est, & Sardonius di-
citur. Sic autem vultus hila-
ritatē exprimat, ut nec oris ha-
bitum dehoneſcet, nec animū
dissolutum arguet. Stultos
nam illæ voces sunt, risu dissi-
luis, risu dissilio, risu emoris
or, & si qua res adeo r. dis-
cula incident, ut volentibus
eiusmodi risum exprimat,

after crosse thy mouthe.

To a lowe every mans wor-
des or dedes, is the prop-
tie of foles, to applye to no
mā is propertie of a dastard
To the w merry cōtēnauce
to sylly wyrdes or dedes
is signe of lewdnes. Cren-
nyng & langhing out of me-
sure, wherwith all the body
doth shake, whiche passion
the Grekes call risus cinctus
suis, that is a shake, is no
semyng to any age, nor pe-
re in a chyld. It is vnſittynge
that some laughynge nepe-
lyke an hoyle. It is vnma-
nerde and rude that laughs
eth with wyde mouthe, and
wythen chekes, shewynge
his teeth lyke a dogge that
gnarreth, and it is called
the laughinge of Sardinia
(an herbe, whiche eaten ma-
keth a mā to die laughynge)
Let the cōtēnauce so shewe
myth, that it do not dys-
gure the mouth, nor bynge
reproche of a lyght mynde.
These bee the saynges of
fooles, I brast for laughter
I leape for laughter, I dye
for laughynge, or any suche
other folpse cutche, chaūce
so that he be not wyllynge
to shewe suche lawghynge,

ne. *capra manere tependa fa-*
ties. Solum aut nullum cin-
sentem ob eusam r. dere. uel
ultitit tribuitur, Vel insas-
ie. Si quis tamen eiusmodi
uerit obortu, ciuitatis erit
aljs aperire risus causā, aut
si nō putes proferendā, cōmē
tiū aliquid adferre, ne quis
derideri suspicetur. Superio-
il us dētikus labium inferius
remere, in urbanum est, hic
enim est minant. s gestus, quē
smodu & infericilus mor
dere superius. Quin & la-
erorum eos lingua circumuo-
luta sul inde lambere. ineptū.
Perrecticilus esse salris, &
uelut ad osculum cōpositis,
olim apud Germanos fuisse
ellendum indicant illorum pi-
cturē.
Porrecta lingua deridere
quen. um scurrile est.
Auersus ex puito, ne quem
conspuas, aspergusue

he muste couer his face eys
ther with a naphyn or his
bande. & o laugh on'y with
out euydent cause. is signe
of folly or madnes. And if
so be suche thyng chaunce it
is maner to open the cause
to other, or if pe thynke it
not mete to bee shewed, to
bring some cōūterfeit excuse
least that any man suspecte
hym selfe to be mocked.

To byte with the teethe
the nether lyppe, is not mas
ner, but signe of malice, like
wyle to the vpper lyppe.

Also to lycke the neather
part of thy lyppes with thy
tongue it is follye.

To set out the lyppes and
iopaed, as to hyde, in olde
tyme with the Almaynes,
was iudged gentylness, as
theyr picture sheweth.

To bleare out the tonge &
moche any man, is a poynte
of a knaues scoffynge.

Toorne thy face when
thou spyttest, so that thou
spytte vpon no man, or spat
tell any man.

Si quid furulentius in terram
reieciūm erit, pede, ut dixi,
proteratur, ne cui nauseam
moneat. Id si non licet, lin-
teolo si utū excipito. Resor-
bere solinam, inurbanum est:
quemadmodum quosdam vi-
demus nō ex necessitate, sed
ex usu ad tertium quodq; ver-
bum expuere. Quidam inde
core subtrahunt identidē in-
ter loquendum, idq; non ex
necessitate, sed ex more, is
gestus est mentitum, & in-
ter dicēdū qd dicent cōminis-
cētū. Alij minus etiā decore
ad tertium quodq; verbum erus-
tiant quæ res si antea an-
nis abierit in cōsuetudinē, hæ-
ret etiā in gradiorē etatem
Idē scēdū de scēatu, q̄bus
notus a sermo notatur Tes-
tentianus Clitiphō. Si in his
urgat, cave ne cui in os tuis-
sias, & absit ineptia elayius
in sicēdi, quā natura postulet

If any spotte of fleame
vppon the grounde, put
out with thy fote as I ha-
sayde, least it prouoke
man to disdayne. If the
maye not be, wypp it with
clothe. To suppe agayne
or suppe in the spytell,
rudenes, lyke as we se. So
at euery thyng woorde
to spotte. Some pryge a-
cetyghē lyke wyse betwix
theyr woordes, and not
necessitie, but of custome.
This is the maner of speeche
and of suche as forge a lyke
as they speake.

Some in like maner at eu-
ery thyng woode belte, with
the thyng if in youth grow-
to a custome, in olde age
wyl remayne. The same
noted of spytting, with the
notes whereof the seruante
is checked in Terence.

The wordes of Clitiphō
If thou cough moue thee

Beware that thou cough
not in no mannes face, and
pat awaye that lewde ma-
ner of coughynge wyse,
with hēmpynge moze than
nature moueth.

name Vomitus secede: nam vo-
 nere tunc non est, sed inglu-
 vomitum occersisse, de for-
 ne est. Dentium mundities cu-
 ende est, verum eos pulviscu-
 candidare, puellarum est,
 ale aut alumine defricare,
 ingine periculosum, idem so-
 facere Ibetorum est. Si
 inbesit dentibus, non cu-
 bello, non unguibus, canum fe-
 sum more, non mantili exi-
 mendum est, sed vel lentisci-
 cus pice, vel penna, vel osicu-
 lis est gallorum aut gallinarum
 tibijs detractis.

Os mane pura aqua profluere,
 urbanum est, & salubre,
 subinde it facere ineptum. De
 lingue usu, suo dicemus loco

Rusticanum est impexoesse
 capite, ad sit mundities, non
 nitor puellaris. Absint sor-
 des lendium, & vermicu-
 lorum. Subinde scabere ca-
 put apud alios, parum decet,

So asyde whan thou must
 vompte; for it is no rebuke
 to vompte, but to vompte
 of superfluite is shamefull.
 Let the teethe be kept cleane,
 but to clesse them with pou-
 der is the maner of maydens
 to rubbe them with sale, or
 alume, is euill for the gome-
 mes, the same maner is vled
 in Spayne with vyne. If
 any thing stycke in the teethe
 it maye not be take out with
 thy knyfe nor thy nayles
 after the maner of dogges
 and cattes, but with a spylde
 of asche, or with a penne, or
 with the small bones taken
 out of the legges of cokes
 or hennes.

The mouth.

It is bothe humanitie to
 washe the mouth in the morn-
 nyng with water is hols-
 some to washe afire is not
 conuenient. Of the vse of
 the tongue, I will speake
 hereafter in his place.

The head.

It is al of the carie to haue
 thy head vnkeimbed, let it be
 kept cleane, and not gloriuous
 lyke maydens, let it not bee
 fylthy with nyettes and lyce.
 Also to scratche thy head is
 not sitting before other men

quomodo in unguibus res-
liquum fricare corpus, sordis
tunc est, praesertim si fiat usu,
non necessitate. Coma nec
frontem tegat, nec humeris
innolit. Subinde concisso
capite discentere capillatum
lascivientium est equestrum. Cae-
sariem a fronte in verticem se-
ra retorquere, parum elegans
est, manum discriminare, mos
destitutus. Inflectere cervicem
Cadducere scapulas, pigritia
arguit. Respinare cor-
pus, festus indicium est, meli-
liter credendum, decet. Cervix
ne in laevum, nec in dextrum
vergat, hypocriticum enim,
nisi colloquium, aut aliud si-
mile posulet. Humeros os
portet a quo libramine tem-
perare, non in motum autem
natum, alterum attollere, al-
terum deprimere. Nam hu-
iusmodi gestus in pueris ne-
glecti vertuntur in naturam

In like maner, to scrubbe
rubbe with the nayles othe
partes of the body is sple-
in especiall if it be doone
custome and not of necessity

The heare.

Lette not thy hear cove-
thy browes, nor flye vppon
thy shoulders. Also to ruffe
the hear of thy head, is the
propertie of wanton colles.
To caste backe thy bustle
fro the forehead toward the
crown, is bare maner, it is
more manerlye to decke
deuide it with thy hande.
To bend in thy necke and
crouche in w thy shoulders,
is the maner of sluggardes.
to set out thy brest, is signe of
pride, it becometh to set the
body streight vp. Let not
thy necke wype vpon the lyfte
syde nor on the ryght, it is
signe of hypocrisie, except co-
munication of some othe-
thyng require.

The shoulders.

It becometh to holde thy
shoulders of a lyke heyghe,
not of the fashon of a sayle
cloth, to sende vp thy one & to
thrust downe the other, for
this negligēt behaver in chil-
dren groweth vnto a nature

corporis debitum præter naturam deformat. Itaque qui prædesidia collegerunt consuetudinem inflectendi corpus.

Ibi gibbum conciliant, quæ natura non federat: & qui deflexum in latus caput habere consueverunt, in eum habitum indurescunt, ut adulti frustra mutare nitantur. Siquidem tenera corpuscula plantulis similia sunt, quæ in quacunque speciem furca funiculone deflecteris, ita crescunt & indurescunt. Virumque brachium intergum retorquere, simul

& pigritie speciem habet, & furis. Neque multo decetius est, altera manu in illa immedia astringere sedere, quid tamen quibusdam elegans ac militare videtur. At non statim honestum est quod stultis placuit, sed quod naturæ & rationi consentaneum est. Reliqua dicentur,

and disfiguremeth the beuour of the body against nature.

The body.

And so they that for clouth draweth to a custome to crooke their body, causeth them to be crooke backed, which nature neuer brought. & they that vse to hold their hed vpon the one syde groweth into suche a custome, that in olde age they labour in vaine to alter it. For yong bodys be like vn to tender plates, which in to what fassio you bend the like a forke, or withen lyke a corde, so they growe and waxe stiffe.

The armes.

To caste both thine armes behinde on thy backe, both hath the fassio of clouth, also of a theefe: nor it is not more comely to stand or lye and set thy one hand on thy syde, which maner to some seemeth comely and lyke a warriour, but it is not forthwith honest & likely forsoles, but which is agreeing to reason & nature: other thinges shall be said after

quum ad colloquium, & cō-
muniū nentum erit.

Membra quibus natura pu-
dore addidit, retegere citra
necessitatē, procul abesse de-
bet ad indole liberali. Quin
ubi necessitas huc cogit, tas-
men in quopz decēte verecun-
dia faciendū est, etiā si nemo
testis at sit. Nāqz enim non
adsunt angeli, qbus in pueris
gratissimus est pedicitie eos
mes custosqz pudor. Quorum
ante conspectū oculis subdus-
cere pudicū est, ea multo mi-
nus oportet alieno præbere
cōtactui. Lotū remorari nas-
tetudini pnciosum, secreto
reddere verecundū. Sunt qui
præcipiant ut puer cōpressis
naeilus nētris flatū retineat.
Atqui civile nō est, dum inba-
mis uideri sudes, morbum ac-
cercere. Si licet sedere, solus
id faciet: Sin minus, iuxta
uētustissimam prouerbiū.

whan we come to to m unica-
tion at the table.

¶ Prue members.

To disclose oz shewe the
membres that nature hath
gyue to be couered, without
necessite, ought to be uttera-
ly auoyded from gentyl nas-
ture. Also whan nede com-
pelleth to doe it, yet it must
bee doone with conuenient
honestie, yf though no per-
son be present, for Augels
be euer present, to whome
in children bashfulnesse is a
tuter and a folower of cha-
stite: The sight of the which
to withdraue from the eyes
of menne is honest. Muche
more we ought not suffer o-
ther to touche them.

To kepe thy water is as
gainst helthe, and hurtfull
to nature: to make water se-
cretly is honest. There be
that teacheth that a chyld
shoulde keepe in his nether
wind, his buttoches fast cla-
sed oz clynged, but it is no
maner whan thou entendest
to be take honest, to allure
to the discaise and sicknesse.
If thou may goe aparte, do
that alone by thy selfe, yf
no (after the olde prouerbe)

Tussi crepitum dissimulet.
Aliqui cum non eadem opera
precipiunt ne alium diciat,
quā remorari flatū periculo-
sus sit, q̄ alium stringere. De
ductis genibus sedere, aut di-
nariatis tibijs distortisue sta-
re Traſonū est: Sedenti coe-
ant genna, stanti pedes, cum
certe modice diducāt. Qui
dā hoc gestu sedēt, vt altera
tibia altero genū suspendant
nōnulli stant decussatim cō-
positis tibijs, quorū alterū est
anxionum, alterum inextorū
Dextro pede in laniū femin
inieto sedere priscom regū
mos ē sed improbatu. Apud
Italos quidā honoris gratia
pedē alterum altero p̄munt
miq̄ propemodū insunt ti-
bia ciconiarū ritu, qd an pue-
ros deceat nescio. Itidem in-
flectēdis genibus aliud apud
alios decet dedecetq̄. Quin-
dā utrumq̄ pariter inflectūt,

Let him close the feet under
colour of a cough or else why
do not they byd a man by
ſanie maner that a man shal
not go to the draught where
as is moze daunger to hold
the wynde than to refraine
the draught. To ſpe h̄ knees
layde a shople, or to stande h̄
legges set bowed or croked
is the proprietie of braggers
Let the knees ioyne whan a
man syteth, whā he stādeth
let the fete ioyne or els a litle
seperate the a sonderē. Some
ſpe on this faſſion, that they
croſſe one leg ouer the other
knee, some stād their legges
iorned, trāp̄p̄ng & dāuſp̄ng
that one is y proprietie of yē
ſit perſōs, y other of ſooles.
The right leg caſt ouer the
liſt thigh, was the maner of
olde & antique kinges id ſpe,
but now not laudable. Some
of the Italiēs ſette that one
fote vpo that other becauſe
of nurlar, & stād vpo one leg
after the maner of ſhorbes,
which whether it becōe chil-
dren I doubt likewise in ma-
hig of curteſy, one maner be-
cometh in ſom place & in ſōe
place it is not comly. Some
make curteſpe wth bothe
knees bowed (as I haue ſeē)

Idq; rursus alii recto corpo-
re, alii nonnihil incuruato.
Sunt q; hoc ceu muliere rati
similiter erecto corpore pri-
mum dextrū incuruant genu
mox sinistrū, qd apud Britā
nos in adoleſcētibus laudi da-
tur. Galli modulato corporis
circūactū dextrū dūtaxati
flectū. In his inq; uarie-
tas nihil habet cum honesto
pugnās, liberū erit uel uerna-
culis uti moribus, uel alienis
obsecū dare, quāto sunt quos
magis capiant peregrina. In-
cessus nec fractus sit nec re-
ceps, quorum alterū est mol-
lissimū, alterū furiorio sum nec
uacillās. Nā ineptā in īcessu
sub claudicationem. Suiceris
militinus relinquamus, & ijs
qui magnum ornāmētum du-
cunt, in pileo gestare plūmas
Tamēti uidemus Episcopos
hoc gestu sibi placere sedētē
pedibus ludere stultorū est,

and on cōtrariwysē some do
it with vpright body, some
with body krouppng Some
there be that iudge that, the
cūrtelsy of women. Some li-
kewise with vpright body
make cūrtelsy, first bow the
right kne, after the list, whi-
che among englismē is lau-
dable in pougth. The french
men do bowe the right knee
with a litle pleasant retorne
of the body. In al such ma-
ners in the which varietie, co-
chaūce hath no repugnance
with honestie, it shalbe law-
ful to vse the maners of oure
natural cōūtreys, or els to fo-
low the maner of straūgers
whā the maners be such as
straūge cōūtreis doth alw.
The maner of goinge ney-
ther in & out, nor halty stagg-
gryng, of y which that one
is proprietie of wantonnesse
the other of men furiously
mad: for this folp the going
as a halting man, we wil cō-
mit to these cleane warrys-
ours, & to such as thinke it
a gorgeous fassion to weare
fethers i their cap, albeit we
see that byshops take pleas-
sure in such gesture. A man
that sitteth to play with his
tore, is proprietie of foolcs,

quemadmodum & manifestus
gesticulari parum integra-
mentis indicium est.

and to playe with his fin-
gers, is signe of light minde.

¶ Of apparayle.

DE CVLTV.

In summa dictū est de cor-
pore, nūc de cultu paucis, eo
quod uestis quodāmodo cor-
poris corpus est, & ex hac
quoq; liceat habitum animi
conijcere. Quāq; hic certus
prescribi modus non potest,
eo qd nō omnium par est, uel
fortuna, uel dignitas, nec as-
pud omnes eadē decora sunt
aut indecora, postremo nec
omnibus seculis eadē placent
displicentue. Vnde quemad-
modū in alijs multis, ita hic
quoq; non nihil tribuendū est
iuxta prouerbiū vōmo aui
χᾶρω ταῦ ἐτιὰ κἀῖρῳ, id ē,
legi, & regioni, & tempori,
cui seruire iubent sapientes.
Est tamen in hisce uarietatis
his, quod per se sit honestū,

¶ It is fully or sufficiently
sayd of the body, now of ap-
parayle somewhat, bycause
apparayle is the forme and
fashion of the bodye. And
of this apparayle we maye
coniecture the habyte and
apparayle of the inwarde
mynde. Albeit this certayne
maner maye not be geuen,
in so much that the fortune
of all men nor dignitie bee
not lyke: no nor the same
honest or inhonest maner is
in all maner of men: finally
nor in all maner of tymes,
the same maners may please
or displease. Wherfoze like
as in many other thynges,
so in this maner nothyng
is to be alowed or prayled,
after the cōmune prouerbe.
To the lawe, to the coun-
tre, and to the tyme, wyse
men byddeth a man to en-
fourme hym selfe, yet there
is in this chaunges, what
thing in him selfe is honest.

aut secus, uelut illa quæ nullo
homo habet usum, cui paratur
uestis. Prolixas trahere con-
das in feminis videtur, in ui-
ris improbatum. An Cardina-
les & episcopus deceat, alijs
estimandum relinquo. Mul-
tæ tamen nunquam non profro da-
ta sunt tum uiris tum feminis
quodquidē hic est alter ue-
stis usus, ut ea tegat quæ impu-
dice ostenduntur oculis homi-
num. Olim habebatur perum-
brile discinctū esse, nunc idē
uicini uisio uertitur, quod
indusij, subuenis, et caligis
repertis tegatur pudenda etiā
si diffinat tunica. Alioquin
uestis breuiora ut inclinanti
tegat partes quibus debetur
conos, nusquam non inhonesta est.
Difficere uestia amētum est,
picturæ et uersicoloribus
uti, moricium ē at sumium
Ergo pro modo facultatum
et dignitatis, pro regione

or not, as the thinges which
haue no profete to the pers-
one that the appareyle is
made for. To drawe after
them long traynes, in wo-
men is discornd, in men it
is lewde. I praye you is it
comendable in Cardinales
and byshops? I remyt that
to the iudgement of other.
Lght & wanton gardynge
of the bryche, and lasynge of
the bely, was neuer praysed
in man nor woman: for this
is a straunge fasshion of ap-
parell that cowereth the se-
crete partes, that be shameful
to be seen. In olde tyme it
was take not dishonesty to go
ungirt or slit, in these dayes
it is rebuke to many becaus:
they be couert with mozt pe-
traynes & close hose late found
albeit that cote or kytel fly
open, or els moztter apparell
then dothe couer the secrete
partes (which shuld be kept
honest) whan a person stou-
peth, id euer dishonesty. To
iagge or to wangle apparell
is properly of mad menne.
To vse paynted and diuers
colours, as the maner of ydi-
otes & apes. Therefore after
the degre of the dignitie and
substance, & after the countre

Et more atq; cultus mundi-
cies, nec sordidus notabilis
nec lixus, nec lasciuia aut fa-
stus pre se ferens. Neglector
cultus decet adolefcentes, sed
citra immundit. a. Indecore
q; a interuolu ac tunicearum
cras aspergine lot. j pingunt.
Sinum brachia. ap. indecero-
torio incusi. at, no gypso
sed narum & oris pituita.
Sunt q; bus nestis id alteru las-
tus desinit, alijs intergu ad-
renes usq; nec desint gubus
hoc videatur elegas. Vt to-
tum corporis habitum et madu
& coposum esse decet, it
decet illum corpori cognere
Si quid elegationis cultus de-
dere parietes, nec te ipsam re-
flexis oculis cōtemplere, nec
gaudio gestas, alijsq; ostena-
tes, nā alterum inuicem est
alteru pauonū, mutum alijs,
tu te bene cultum esse nescis
as. Quo maior est fortuna.

and the maner, let the cleyn-
nes of aparaple be vscd: noz
let it be shamefully daubed
with fylth. noz weeping les-
cherp, wātounesse, noz pride
homely apparail becometh
pouth, but without vnclens-
nes. Some diskau the hemis-
mes of their linnen & wols-
len euil fauoridly with spots
tes of vayne & pyffe. Some
barke their bosom and their
fleues with a cruste of fylth
not with pergel, but with
fylth of theyr nose and thrie
mouth. Some there be whi-
che lette their gowne hange
on that one side, some let it
clipp downe to the raynes, &
some thinke it becommeth
them. Like as it becommeth
euery part of the appareple
of the body to be clenly, so it
becometh it to gre vnto the
body. If thy frendes haue gi-
uen to thee appareile bettre
and more gorgeous, cast not
thyne epen backwarde vpon
thy bodpe, noz peite not for
iope and shewe thy selfe to
other, for that one is pro-
prie of apes, that other of
proude peccolers. Let other
praple, be not thou a knowe
of thy frethe apparaple.

The greater that fortune is

B.iii.

hoc est amabilior modestia. Temptationis incōditionis solatū cōcedēdum est, ut moderate cibi placeāt. Ad dñes osiētans splendore amictus, elijs suam exprobrat miseriam, sibiq̃ conflāt inuidiam.

De moribus in templo.

Quoties fores temple praeferis, nudato caput, ac modice flexis genibus, & ad sacra uersum esto. Christū discipulos salutato. Idē & alias faciendū, siue in urbe. siue in agris, quoties occurrat imago crucis. Per eadem sacra ne trāseris, nisi simili religione saltem breui precatumcula Christū appelles idq̃ reuelo capite, & utroq̃ genu flexo. Cū sacra peraguntur, totum corporis habitū ad religionē decet componere. Cogita illic praesentem Christum cum innumeris angelorū milibus

the more amiable and gentle till be. We must pardon meame persons to take a delight in a meane, to consolation of their pouertie, but reche men setting forth the glorie of theyr apparayle, sheweth with reproche to other theyr owne myserie, and getteth them selues but grudge and enuie.

Of maners in the temple.

As ofte as thou comest by a churche do of thy cap and make curtsey, and thy face turned toward the sacrament, salute with reuerence Christ & holy saindes. And do the same whether it be in the towne or in the fieldes, as oft as thou seest the image of the crosse. So not thou row a church, but with lyke reuerence salute Christ with a breue prayer, & that with thy cappe of, and kneeling upon bothe knees. When diuine seruice is in doyng it becometh to apply all partes of thy body to honour god. Thyneke that Christ is there present with innumerable thousandes of aūgels

Et si qui regem hominē alio
quantum circumstante procerū
corona, nec caput aperiat,
nec genua flectat, nō iam pro
iustico, sed pro insano habet
retur ab omnibus, quale est il
lic opertū habere caput, erec
ta genua, ubi ad est rex ille
regū immortalis, et immorta
litatis largitor, ubi uenera
lundi circumstāt ætherie spiz
ritus. Nec refert, si eos non
uides, uidēt illi te, nec minus
certū ē illos adesse, q̄si uides
res eos oculis corporeis. Cer
tus enim cernunt oculi fidei
q̄ oculis carnis. Indecentius
etiam est quod quidam in tē
plis obambulant, & Peripa
peticos agunt. Atqui deam
lulationibus porticus & for
ra conueniunt, non templa,
quæ sacris concionibus, mis
serijs, deprecationi dicata
sunt. At cōcionantē spectēt
oculi, huc attentæ sint aures,

And if so be a man shoulde
sprake to a mortall kyng,
with a multitude that stand
round about him, and neys
ther do of his cap, nor make
curtesie, he shoulde be take of
euery man, not for a carter
but for a madde body: what
a thinge is it there to kepe
thy head couered stately stā
dyng, where as he is kyng
of kynges, immortall, and
graunter of immortallitie,
where as honourable aun
gels of heauen stand round
about hym. Nor it maketh
no force if thou se them not
they see thee, and it is sure
that they be there as though
thou sawest them with thy
bodily eyne, for the eyne of
fayth se more surelye than
the eyne of the fleshe.

It is not sitting that some
vse to walke vp and downe
in the churche, and playe
like Bristoles scholers, as
for walkyng, ples, market
places and iourtes, be cōues
nient, not churches that be
dedicate to p̄ache, to my
nistre sacramentes and ho
ly prayers, but lette thyne
eyne beholde the preacher,
thyder vende thyne cares,

hic inhiēt animus omni cum
reuerēt. a, qua si non hominē
audias, sed deū per os hominis
tibi loquētē. Quum reci-
tatur Euāgelium, assurge, et
si potes ausculta religiose.
Quum in Symbolo canitur,
Et homo factus est, in genua
procūbe, uel hoc pacto te sub-
mittens in illius honorem qui
semet protua solute, quū es-
set supra oēs cœlos deussit
in terras, quū esse deus, digna-
tus est homo fieri, ut te faces-
ret deum. Dum peraguntur
mysteria, toto corpore ad re-
ligionem cōposito, ad altare
uersa sit facies, ad Christum
animus. Altero genu terrā cō-
tingere, erecto altero, cui la-
uus in nātatur cubitus, gesus
est impiorū militū, q̄ domino
Jesu illudentes dicebāt, que-
rex Judeorū. Tu d. mitte us-
trūq; reliquo etiā corpore nō
nihil inflexo ad uenerationē

lette thy minde be sette thy-
der with all reuerence, as
though thou heardest not a
man, but God speakinge to
thee by the mouth of a man.
Whan the gospell is redde,
ryse vp, & if thou canst heare
it red, deuoutly whan these
wordes be redde in the crea-
do (Et homo factus est) fall
downe vpon thy knees, or
in that wyse encline downe
in his honour & came down
him selfe from heauen for
thy helth, to this miserable
worlde. And where as he
was god, he was content to
becomme man, to thētent to
make the a god. whyleo the
masse and diuine seruice is
in doyngs, applye thy selfe
with all thy body to deuot-
tion: let thy face be turned
towards the altar, and thy
herte vnto god. To touche
grounde with the one kne &
the other standing by. vpon
the whiche the litte elbowe
dothe leane, is y gesture of
the wretched Jewes & genty-
les, whiche to our lord Jesu
scorningly did saye. Harle
king of Jewes. Thou make
knele on bothe knees, & the
rest of thy body cōwhat bent
downe to shewe reuerence

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eliquo tempore aut legatur
siquid ē libello, siue precus
rā, siue doctrina salutaris
ut mens coelestie quippiā me
tetur. Bo tpe nuzas obgan
iere ad ante incini, eorū est
nō credāt. illic adesse Chri
um, huc illuc circū ferre nas
os oculos amentium ē. Exci
amate frustra templum ad
sse, nisi inde melior discesse
is purior p.

De conuiujs.

In conuiujs adst. hilaritas
absit petulantia, non nisi lo
tus accumbes, sed ante pre se
tis unguibus, ne quid in his
herent sordū, dicarisq; ovm
ἐκούγουλφ, idē sord. bus et im
pendio parcus, uide proverb.
re frus clam reddito lotio
aut si resita postulet, ex one
rata etiam alio, & si forte
strictius cinctum esse cons
tingat, aliquantulum relaxe
re vincula consultum est,

The remnaunt of the tyme
e pther rede somwhat of thy
boke, or save the beades, or
els set thy meditation upon
celestial thinges. That time
to chatte in an other mans
care is the proprietie of such
as thinke that Christ is not
there. To gaze this wayes
and that wayes, is the ma
ner of mad wē. Judge that
thou art come to churche in
vaine, excepte thou departe
thence more pure and more
devoute thanne thou came
thyther.

Of maners at table.

At table or at meat, lette
myzth be with thee, let tps
baudye be exiled: Sit not
downe vnto thou haue was
hed, but lette thy nayles be
pared befoze, that no fylthe
styeke in them, least thou be
called a stouen and a greate
negarde, remembre the cō
mune sayenge, and befoze
make water, and if nede ree
quyre ease thy bely, and if
thou be gyrd to strait to vn
lose thy gyrdell is wysdome

qd in accubitu parum decore
fiat. Absterge's manus, simul
abijce q'qd aio egre ē. Nā
in cōmūio nec tris'e esse decet
nec cōtristare quēq, iussus cō
secrare mēsa miltū ac manus
ad religionē componito. spes
Eius aut cōmūij primarium
aut si fors ad ē, imaginē chris
sti, ad nomen Jesu matrisq
virginis, utrumq, flectes genu
Hoc munneris si cui alteri de
legatū fuerit, pari religione
tū auscultato, tū respōdetō.
Sedis honorem altere libēter
cede, & ad honoratiōē sor
cum inuitatus, comiter excus
sa, si tamē it crebro scrioq, in
beat aliquis autoritate prae
ditus, uerecūde obtempera, ne
uideare pro cūnli praefractus
Accumbēs utrāq, manum su
per mensam habe, non cons
iunctim, nec in quadra. Qui
dam enim indecore, uel unā,
uel ambas habent in gremio

whiche to do at the table
same. Whan thou wypp
thy handes put forth of the
mynde all grefe, for at tal
it becometh not to be sadde
nor to make other sadde.

Commaūded to saye grace
apply thy countenaūce and
thy handes to deuoute ma
ner, beholdenge epyther the
mayster of the feaste, or the
ymage of Chyrlke or of our
lady, at this name Jesu or
his mother Marie virgine
make scutylpe with both
thyplances. If this office
sayinge grace be put to an
other, bothe take dyligen
hede, and make aunswer
with lyke deuoute maner.
Giue place with good wyl
to an other of the hyest pla
ce, and if thou be bydde to
siete in an higher place, gen
tly refuse it, but if a man
in authozitie bydde the ofte
and earnestly, obey him ma
nerly, least thou shuldest be
me shamefaste for lacke of
manner. At the table laye
both handes vppon the ta
ble, neither ioyned nor vpon
thy trenchour, for some vns
manerly holde the one hand
or both vpon his bely.

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Cubito uel utroq; uel altero
mitti mense, senio morboue
ssis cōdonatur: idem in des
icotis quibusdam ausicis qui
e decere putant quicquid a
gunt, dissimulandum est, nō
mitandū. Interea cauandū,
ne proxime accumbēti pedi
tus sis molestus. In sella uas
allare, & nūc huic nūc alte
inati uicissim insidere, spe
cū habet subiūde uētris flatū
emittētis, aut emicare cona
tis. Corpus igitur a quo sis
framine terecūm. Mantile
fidatur aut humero sinistro
aut brachio laeo imposito.
Cum honerationibus accubis
timus, capite pexo, pileū re
linguo, nisi uel regionis mos
diuersū suadeat, uel alienius
authoritas præcipiat, cui nō
perere sit indecorum. Apud
quasdam nationes mos est, ut
pueri stantes, ad maiorū mē
sa capiāt cibū extremo loco,

To leane vpon the table
with bothe elbowes oz the
one of them, is pardoned to
them that be weyke & feble,
by reason of age oz sickness,
the same in some countreys
dylcious, that thynke all
thyngs well that they doe, it
is so be forborne and not fo
lowed. In the meane tyme
thou muste take heade leaſt
that thou trouble hym that
sytteth next thee with thyne
elbowe, oz hym that sytteth
against thee with thy fecte.
Sytyng in the chere to mo
ue thy buttockes this waye
and that way, is lyke a man
that letteth a blasse, oz is as
boute it: Lette therefore thy
body sytte vpright egally.
If the napkin be geuen thee
lay it on the ryght shoulde
oz the lyfte. When thou syt
test with greater men, let thy
head be heimbed, & laye thy
cappe asyde, excepte the ma
ner of some deuocion cause
ther other wyse, oz els some
man of authorite comaūde
the contrary, whome to dys
obey is against maner. In
some countreys it is the ma
ner that chyldezen standng
at theyr betters table, shall
take meate at the tables end

relecto capite. Ibi ne puer ac
cedat, nisi iussus, ne hereat
usq; ad cōmuni finē, sed sum
p̄to quod satis est, sublata
quadra sua, flexo poplite, sa
lutet cōmuni, praeipue qui
inter cōmuni est ceteris ho
noratior. A dextris sit pocu
lum & cultellus escarius rite
paratus, ad leuam panis.
Panē una uola pressum, sin
mis digitis refrigerare, quorum
dam ciceroniam delicias esse
sinto, tunc castello seca decen
ter, non undiq; reuellens cu
sum, aut utrinq; rescās, de
licatorem hoc est. panē hētes
res in omniū cōmuni cen
tem sacram religiose tractas
sunt, unde nūc quoq; mos re
lictus est, cū forte delapsum
in humū, exosculū. Cōmuni
statim a poculis assicari, po
torū est, qui bilunt nō quod
sitient, sed qd̄ soleāt. Nec ca
res solū moribus ē in honesta

al bare head. There a chyl
oughte not come vncalled
noz let hym not tarpe the
vnto dyner be at an ende
but after he hath repasted
hym selfe sufficiently, tak
vp his trenchour, make cur
tesy and salute them at the
table, specially the greater
person at the table. Let the
cuppe stande on the ryght
hande, and the meate bryn
cleane wpped, on the lyft
hande, breade. To holde the
bread in that one hand, and
bryake it with thy fingers
endes, it pleaseth some cou
tiers: hēte them haue their
pleasure, but cutte thou thy
bread manerly with a knyfe
not plucking away the crust
aboue and vnder, as swete
mouthed men. In olde tyme
men were wonte at all man
ner of repastes reuerentlye
as a relp̄e to handle the
bread, by reason wherof
nowe in this tyme a maner
remaineth whan breade fall
leth to the grunde, to take
it by and lisse it. To begyn
pour repaste with drynke,
is properie of blowbolles
that drynke not for thyrste,
but of vse. And this vse is
not all onely vntanetlye,

uerū etiā officit corporis nas
set: d. ni. Net statim post sup
tam ex iure offan bibendum
multo minus post lactus esū.
Fuer sapius q̄ bis, aut ad sum
mam ter, in conuivio bibere,
nec decorum est, nec salubre.
Semel libat aliquand. u. pa
sus de secūdo missa, praeser
tim secco, dein sub conuiuij fi
nem, idq̄ modice sorbendo,
non ingurgitando, nec egro
tū sonitu. Tum iunā, tū cer
uisia nihilominus quā nimis
inebrians, ut puerorū ualetu
dinem laedit, ita mores dede
corat. Aqua seruida conue
nit aetatis, cui si non patitur
sue regionis qualitas, siue as
siagua piam causa, itenit cer
uisia uitior, aut uino nec ar
denti, & aqua diluto. Alios
qui micro gaudentes hāc se
quantur praemia: dentes ru
ginosi, gena defluentes,
oculi lusciosi, mentis stupor,

but also hurteſh the bodye:
Nor ye shall not drinke im
mediatly after browelle or
potage nor speciall ye after
carynge of mythe.
Schylde to drinke oftener
than ewyle or thysle at the
farthest at his repast at tas
ble is neyther manerlye nor
holcom: let him drinke ones
after he hath fedde a while
vpon the seconde dythe, spes
cially if it be drie meate, and
again at the ende of the dys
ner or supper, and that mo
deratly, drinke not lyke a
cōplbolle, not suppyng or
smackyn with the lypes
lyke a horse. To bolle and
drinke bothe wyne and ale
superfluously, it bothe hur
teth the healthe of chyliden.
lyhe wyse it dyspayneth the
maners of chyliden. Water
is mete for yowh & the yote
age, or if he may not awaye
therewith, or the nature of
that countrie is not suche, or
any other cause wil not suſa
fre it, let him vse smal ale or
smal wyne, and alay it with
water: Or els this rewarde
soloweth to suche as delyte
in pure wyne, rotten teethe,
bleared eyes and dropping,
dull sight, and dull mynde.

Breuit̃er senũ ante senectam.
Antequam bibes, præmande
cilũ: nec labro admoueas po
culo, nisi prius montili aut
luteolo obsterſa, præſertim
ſi quis ſuum poculũ tibi por
rigit, aut ubi de cõmuni bibi
tur poculo. Inter bibendũ in
tueri, illiberale eſt, quẽcũmo
dum & ciconiarum exemplo
cervicẽ intergum refleſtere
ne qđ hæreat in imo cyatho
parum eſt liberale. Salutatẽ
poculo reſaluted comiter &
admotis labris cyatho pau
ſulum libas bibere ſi ſimilet
hoc civili rugoni ſatis erit.
• Qui ſi iuſticus urgeat, poſſis
ceatur ſe tum reſponſum
quũ adoleuerit. Quidam
uli uix bene conſederit, mox
manus in epulas comiſcunt.
It ſuporum eſt, aut eorum,
qui de chytropode carnes
nondum immolatas deuor
rant, iuxta puerbũ.

and in ſhozte ſpace to loke
lyke an old man, befoze he
old age. Before thou dzyne
chawe down thy meate, no
put nat thy lippes tothe cup
but dzye thy lippes befoze
with thy naphkin oz handker
cher ſpecially if an other mĩd
offre to the the cnp oz whan
thou dzyneſt of y commune
cuppe. To loke aſyde whan
thou dzyneſt is a rudemaner
& like as ſtopes, towzde his
necke backwarde. To dzyne
all that nothing remaine in
the cup, is the propertie of a
choyle. Let a childe curteſly
ſalute agayn the perſon that
ſaluteth hym whan he dzyne
heth, & touche the cup with
hys lippes and taſte a littell
ſwewyng a face as though
he did dzyne: it is ynough
to alyght perſon that taketh
ſuche maner vpon him If a
carterly parſon wil compell
the to dzyne, let a childe pro
meſſe to anſwere him whan
he is elder. Some whã they
be ſcanty ſet forth with they
put their hands in the dzyne
that is the propertie of wol
ues rampyng, oz of ſuch (as
they ſay) that deuour fleſh
out of the boylunge leade,
nat yet redy to eat.

primus cibum appositū ne at
tingito non tantū ob it quod
arguit anidū, sed quod inters
dum cum periculo coniunctū
est, dum qui feruēdū inexplor
atū recipit in os, aut exphe
re cogitur, aut si deglutiat
adurere gulam, utroq; rid. cu
lis aque ac miser. Aliquan
tisper morādum, vt puer as
uescat affectui temporare.
Quo consilio Socrates ne se
nex quidem unquam de fri
mo craterē bibere sustinuit.
Si cum maioribus accumbit
puer, postremus, nec id nisi
mitatis manū abmoneat pa
tine. Digitos in iussulēta im
mergere agrestū est, sed cul
tello fuscianne tollat quod
ult, nec id ex toto eligat
disco, qā solent liguritores,
ed quod forte ante ipsum ia
t sumat, quod uel ex Ho
mero discere licet, apud quē
rebet est hic versiculus:

See that thou put not thy
hande first in the dyshe, nor
onely by practise it the worth the
to be greedy, but because it is
someyme loyned with perill
as whā he taketh any thyng
scalding in his mouth at vn
warcs, either he must spit it
out again, or if he swallowe
it downe, it will scalde his
throte: on both sydes he shal
be laughed at, and take as a
foole. A chylde must cōwhat
tary, to accustome him selfe
to forbear his appetite, by
the which counsell Socrates
beynge an olde man coulde
neuer forbere, but to drinke
as sone as the cup came to
the table first. If a childe sit
at table with his betters, let
him sit lowest nor let hī not
put his hād in the dyshe but
he be byd. To chuse his syn
gers into his dish of potage
is the maner of carters, but
let hī take by the meat with
his knife or els his forke,
nor let hī not chose out this
or that swete morsell out of
the hole dyshe, whiche is the
propertie of a likerous persō
but that which chaūceth lye
toward him, which we may
lerne of Homerus, in whom
often is repeated this verse

A. l.

Id quod si fuerit insigni-
tur elegans alteri cedat, &
quod proximum est accipis-
at. Ut igitur in temperantis
est in omnes patine plagas
manuum mittere, ita parum
decorum, patinam inuertere
quo veniat ad te laetiora.
Si quis alius cibum porrexerit
elegantioris prefatus
excusatiunculam recipiat,
sed refecta sibi patiuncula,
religium offerat ei qui por-
rexerat, aut proximo asside-
ti communicet. Quod digni-
tis excipi non potest, qua-
dra recipiendum est. Si quis
e placenta, vel arto crea por-
rexerit aliquid cocteari, aut
quadra excipe, aut cocteari
porrectum accipe, & inuerti
so in quadram cibo, cocteari
re reddito. Si liquidius est
quod datur gustandum, su-
mito, & cocteari reddito,
sed ad mantile extersum.

They rushted theyr handes
into the dishe that stode be-
fore them. And if that of
this morsell be very deintie,
leue it to an other, and take
of that whiche is nexte. And
like as it is the maner of a
gloton so thurst his hand in
to euery parte of the dyshe,
so it is vnmanerly to turne
the dyshe vp so downe, to
the ende more deyntie dys-
hes may ensue. If an other
man gve to thee a deyntie
morsell, sayst praye hym to
holde the excused, then take
it, but deuide parte to hym
selte, then offre to hym the
remnaunte that gaue it to
thee, or gve parte to hym
that sytte next thee.

That gobbet that ca not con-
ueniently be taken with thy
hande, take it on thy trench-
hour. If any man reche to
thee of a custard or a pie any
thing in a sponne, eyther take
it on thy trenchour, or take
the sponne offered, & the meate
layd on thy trenchour, gve
him his sponne agaye. If it
be lyquide and thynne that
is geuen to thee in the sponne
to taste, take the sponne & re-
ceyue the meate, & wype the
sponne, and deliuer it agayne,

Digitos unctos vel ore præ
lingere, vel ad tunicam ex
tergere, pariter incivile est:
id mappa potius aut mantili
faciendū. Integros bolos su
lito deglutire, circumariū est,
ac balatromm. Si qd ab alio
fuerit resectum, incivile est
manum quadrāne porrigere,
prius q̄ ille striclor offerat
ne videre præcipere, qd al
teri paratū erat. Quod por
rigitur, aut tribus digitis aut
perfecta quadra, excipiendū
Si quod offertur non cōgruit
tuo stomacho, care ne dixer
is illud Comici Clitiphomis.
Nō possum patet, sed blāde
agito gratias. Est enim hoc
urbanissimū recusadi genus.
Si prestat invitator, necesse
de d. cito, aut nō cōvenire ti
bi, aut te nihil amplius inqui
rere. Descenda est a primis
statim annis secūd. ratio, non
suppositiosa, quod qdā faciūt.

To lyke the fyngers grede
sp, or to dyse them vpon thy
clothes, be bothe vnmaners
ly, that must rather be done
vpon the boorde clothe or
thy naphyn. To swalowe
thy meate hole down, is the
maner of stozkes & deuours
ing gluttons.

If any thinge be cut by an
other, it is against maner to
put forth thy hande or thy
trenchour before the heruer
offre it to thee, lest thou shul
dest seme to cathe ȳ whiche
was pointed for an other.
That that is caught to thee
must be taken with thye fyn
gers or with thy trenchour.
If any thyng be offered thee
that agreeth not with thy
stomack, beware thou saye
not that Clitipho said. I ca
not away with father, but
gently saye I thanke you.
This is a very manerly ma
ner of refusynge. If he that
offreth is thee persecuer, saye
it agreeth not with thy sto
machie, or els thou wylte
eat no more.

The maner of catynge
of thy meate is to be lea
ned from the tender peares,
not pcurthe as some vse,
E.ii.

sed civilis & commoda. Ali-
ter enim in se dicitur armus, ali-
ter coxa, aliter cernix, aliter
cratis aliter capus, aliter phe-
sianus, aliter perdix, aliter
anas. qua de re singulatim pra-
cipere, ut prolixum sit, ita nec
operae pretium. Illud in uniuersum
tradipot. Apitiorum esse
omnium ex parte, quicquid palato
blanditur, abradere. Abs te se-
mesca alteri porrigere, parum
honesti moris est, panem pra-
tosum iterum in ius in mergere
rusticanum est. Sicut & cilium
mansum faucibus eximere, &
in quadram reponere in elegans
est. Nam si quid forte sumptum
est quod deglutiri non expediat,
etiam euersus aliquo proiciat.
Cibum ambesum cutossa semel in
quadrā seposita repetere, ui-
cio datur. Ossa aut si quid simi-
le reliquum est, ne sub mensa ab-
ieceris pauperculum castigans,
hec in mense stragulam projice

but manerly and convenient.
The shoulder must be cutte
otherwyle, & otherwyle the
legge, otherwyle the necke
pece, otherwyle the syde, o-
therwyle the capon, others-
wyle the fescane otherwyle
the partriche, otherwyle the
malarde wherfor particulat
to speake of al were both per-
fuse & also not profite. & his
sumarily may be taught. It
is y^e proprietie of such as be
preparers or maister of ban-
kettes, to engrosse fro euery
side all that maye please the
mouth. It is small honestie
to giue to another that thou
hast bitten of. It is al of the
carte to dip or put thy bread
again into the dishe of pos-
tage that is gnawen vpon.
Likewise to take the meate
out of thy mouth that thou
hast chawed, & laye it on thy
crenchour, is a lewde tutch.
For if thou haue taken any
morsel y^e can not go downe,
it is maner to tourne thy
head & cast it priuely away.
It is reproche to eate again
the meate that is gnawen,
or bones layde on thy cren-
chour. Laste not vnder the
boorde bones or any other
fragmētes defiling the cloze

nec in patinā reponere, sed in
 quadra angelum seponere, aut
 in disca q̄ apud nonnullos re
 liquis excipiēdis opponitur.
 Cambus alienis de mēsa per
 rigere cibū, ineptie tribuitur
 ineptius est illos in cominio
 cōtrahere. Qui putamen dis
 gitorū vnguibz aut pollice
 repurgare ridiculum est, idem
 inferia lingua facere magis
 etiā ridiculum, cultello id sit
 decentius. Ossa dentibus ar
 rodere canum est, cultello
 purgare canis. Tres digiti sa
 lino impressi, vulgari ioco di
 cuntur agrestiu in signia. Cul
 tello sumēdum est salus quā
 tum satis est. Si longius abest
 salinum porrecta quadra pe
 tendum est. Quadrā autē
 patinā cui saccarum aut a
 lud suave quiddam adhesit
 lingua labere felium est, non
 hominum. Carnem prius
 minutim in quadra dissece,

not cast it on the table cloth,
 not put it in the dyshe, but
 laye it on the corner of thy
 trenchour, or in the vpper
 that is set for fragmentes.

It is noted a folly to giue
 meate to strange dogges at
 the table, it is moze follye to
 handle dogges at the table.

To ppl thine eggeshel with
 thy fyngers or thy thombe
 is a lewde tutch, the same is
 moze lewde to put the tong
 into thegge with thy knyfe
 to take it out is moze comly.

To gnawe bones is p̄ prop
 ertie of dogges, to pyche it
 with thy knyfe is good man
 ner. To take salt out of the
 salte seller with thre fyng
 gers (in a vulgare ieste) is
 called the moxer of carters
 or ploughmen. Salte muste
 be take as is necessary with
 thy knyfe. If the salte be
 farre of, it must be asked.

To liche the dyshe wherein
 is suger or any swete meate
 is the proprietie of cattes,
 and not of men.

Lette thy fleshe small or
 mynce it vpon thy trencher.

mox addito pane simul alis
quandiu mandat, priusquam
transeat in stomachum. It nō
solum ad bonos mores, verū
etiam ad bonam ualitudinē
pertinet. Quidā deuorant ue
rius quam edunt, non aliter
quā mox, ut aiunt, abducendi
in carcerem. Latronū est ca
turbatio. Quidā tantum
simul in os ingerūt, ut utrum
q; cen folles tumeāt lucca, a
lii mādendo d. d. uel in latiorū
sonitū edunt percorū in mo
rem. Nōnullis uorādi studio,
spirant etiam natiui, quasi
p̄focandi. Ore pleno uel bi
bere, uel loqui, nec honestum
est, nec tutum. Vic situdo sa
lutarum inuicualis dirimat
perpetuum esum. Quidam ci
tra intermissione edunt bi
buntur, non quod esuriant
sitiantue, sed quod alioqui
gestus moderari non pos
sunt, nisi aut scabiant caput

and after take breade and
chaw it a season befoze thou
let it go down, and this not
only is manerly but healeth
full.

Some rather deuoure than
eate their meate, none other
wyle than suche as be ledde
into pryson. This rauening
and deuouringe is appo
pried to theues.

Some cramme so muche in
to their mouth at once, that
both their chekes stand out
and swell like a payze of be
lowes. Some in catynge
clubber vp theyr meat lyke
swyn. Some snuffe & snurt
up the nose for gredinesse as
though they were choked.

To drynke oz speake with
byrdelde oz full mouthē, is
neither honeste nor suretye.
Entrechaunge of cōmunis
cation by pawlynge, dothe
interrupte continually cat
lynge.

Some without pause swil
cate and drynke not bycause
they bee an hungred and
thirstye, but bycause they
can none otherwyle orde
oz behaue them selfe, but
if they scratche their heade,

and
thou
not
cleh
than
ther
edde
ning
pros
he in
thas
out
f be
ynge
lphe
nurt
e as
ed.
with
e, is
relic.
unis
dothe
e ca
Null
cause
and
e ey
ordie
, but
eade,

aut scalpat dentes, aut gesti
culenter manibus, aut ludant
cutillo, aut tussient aut scre
ent, aut expuat. Eares a m

stico pudore profecto, non
nullam insanie specie habet.

Ausculandis aliorum sermo
nibus fallendum est hoc tedij
si non datur oportunitas lo
quendi. Incivile est, cogita
bundū in mensa accumbere.

quosdam autem videas adeo
stupentes, vt nec audiāt quid
ab alijs dicatur, nec se comme
dere sentiāt: et si nominatim
appelles, velute summo exci
tati videantur. Adeo totus

animus est in patinis. In urba
num est oculis circumactis ob
seruare quid quisq; comedat
nec deceat in quemquam con
uuiuiam dimitis intentos ha
bere oculos; inurbanus. etis
am transuersum his quis in
tueri, qui in eodem accumb
bunt latere, inurbanissimum,

or pryke their teethe, or stowe
sewde gestures with there
handes or their knife, or els
cough, hemme or spitte.

This maner commeth all of
the carte, and hath in a man
ner a resemblaunce of mad
nesse. This tedious maner
muste be auoyded, in war
hng the communication of
other, if a man can se no op
portunitie to speake. It is
an euill maner to lytte in a
Rudy at the table.

Thou may se some in such
an extasy or stony that they
heare not what is said of o
ther, nor perceiue that they
eate, and if thou call them
by name, they seime as men
that came from slepe, their
mynde is so rauyshed.

It is no good maner with
rolling epen to marke what
euery man eateth, nor it is
not syttinge to gaze longo
vpon any that syteth at the
table, also it is worse maner
to scoule or loke awy vpon
any that syt vpon the same
syde. It is worse falschpon

A. IIII

retorto integrum capite con-
templari, quid rerum geras
tur in altera mensa. Effutire
si quid liberius inter pocula
dictum factumue sit, nulli de
corū est, ne dum puer. puer
cum natu maioribus accu-
bens nunquam loquatur, nisi
ut coget necessitas, aut abs-
guopiam inuitetur. Lepide
dictis modicem arrideat: ob-
cœcē dēlis ne quando aris-
deat, sed nec frontem con-
trahat si præcellit dignitate
qui dixit, sed ita vultus habi-
tum temperet, at aut non au-
desse, aut certe non intelles-
xisse videatur. Mulieres or-
nat silentium, sed magis pue-
ritiam. Quidam respondent
præquam orationem finies-
sit qui compellat, ita sæpe
fit, ut aliena respondens sit
nisi, detque veteri locum
proverbio, ἀμαρ ἀνὴρ ὄψ,
id est falces petelam.

to wype his head, and looke
behinde hym what they do
at an other table.

To blabbe out what is said
or done at large whan men
drynke and make mery, bes-
cometh no man nor chyldre.

A chyldre spittinge with his
bretters, should neuer speake
but necessitie compell, or els
he be bydden. At mery wo-
des let him somwhat smyle,
at repbaudyng let hym shewe
no lpghte countenaunce nor
roughe, if he that speaketh
be a man of his authoritie,
but lette his countenaunce
so tempze his behauoure, so
that it shall seme eyther that
he heard not, or vnderstode
not.

Splence becometh women,
but rather chyldezen.

Some doth aunswere bes-
fore he that speaketh hath
made an ende, and it chaun-
seth that he maketh contras-
ty aunswere, and is hadde
in derision, and this olde
proverbe maye be sayde of
hym. I asked for booke,

thus
se ha
den
neret
hoc
sult
pau
tem
nus
pau
ille
tat.
sum
fatu
rat,
pero
pon
cis
In
quo
Ab
ric
sau
Vit
est
gra

alius non intelligens negabat
se habere scaphas, respon-
den: quod nihil ad rem attis-
neret. Vide proverbi Decet
hoc Rex ille sapientissimus,
siultitiae tribueris, respondere
prius q̄ audias non audit au-
tem, qui nō intellexit. Sin mi-
nus intellexit percōtātem,
paulisper obticeſcat, donec
ille quod dixit sponte repe-
tat. Id si non facit, sed respo-
sum urged blande uenīā pre-
ſatus puer, oret ut quod dixe-
rat, dicat demo. Intellecta
percōtatione, paululum inter-
ponat morā, deinde tum pau-
cis respondeat, tum iocunde.
In cōuicio nihil efficiendum
quod offuscet hilaritatem.
Absentii fama mihi ledere
ſiculuſt eſt. Nec cuiquā illic
ſans reficandus eſt dolor.
Vituperare quod appoſitum
eſt, incivilitati datur, & in-
gratum eſt conuinatori.

another answered ſayinge
he had no bootes, aunſwes-
ryng nothyng to purpoſe.

Byng Salomon ſayeth
thus. He is a ſoole that an-
ſwereth befoze he heareth
the ende, he heareth not that
percepueth not. If he vnder-
ſtande not hym that al-
keeth, let him ceaſe untill he
that hath ſpoke repete his
tale. If he do not ſo, but con-
ſtrayneth him to aunſwere,
let the chyld gently praye
him of pardon, and deſyre
him to ſhewe the thyng as
gayne. And the queſtion vnder-
ſtande, lette hym pauſe
a lyttel, after lette him aun-
ſwere in fewe woordes and
merily.

It ſhould be blabbed forth that ſhould
diminiſhe myſtye.

To hurte the ſame of them
that be abſente is a greates
faulte, nor no olde ſozes of
any man ſhould be renewed.

To finde faulte with any
meate is againſt good man-
ner, and is diſpleaſure to
him that maketh the feaſte,

A. v.

Si de tuo præbetur cōmuniū
 ut excusare temeritate appa-
 ratus urbanum, ita laudare
 aut cōmemorare quanti con-
 stiterint, in suane profecto
 cōdimentum est accumbentis
 lus: Demū si quid a quoq̃ in
 cōmuniō sit rusticus per im-
 peritiā, civiliter distimulan-
 dū potius q̃ irridendū. Decet
 cōpotationem libertas. Tur-
 pe eg. sub diuin, ut ait Flac-
 cus, rapere, si quid cin super
 cœnam excidit incogitatus.
 Quod ibi fit dicitur, nino
 inscribendū, ne audias, μὴ
 ἀνὰ μὲν οὐρανὸν ἰδὲ οὐρανὸν, id ē o-
 di memore cōpotorem. Vide
 proverbi. Si cōmuniū erit q̃ pro
 puerili etate prolixus, et ad
 luxū tendere videbitur, simul
 atq̃ senseris nature factum
 satis, aut elā, aut ueniā preca-
 tus, sub lucito. Qui pueri
 lem etate adigunt ad mediā
 uia quidē sentetia infantiū

If the feaste be made of
 colke, lyke as it is mane
 excuse the syngle fare, so
 prayse the feast oz to cherishe
 what it colke, is soure laud
 to the gestes.

To concludz, if any thyng
 be done of any man not ma-
 nerly, by ignoraunce, it shuld
 be distimuled rather than
 had in derision. A pretty
 mete or meate and dypnke

It is reproche as Flac-
 cus sayth, to blowe abroad
 if any thyng ouerslyppe
 man at table vnadvised.
 What so euer bee doone o-
 sayde there, shoulde be lay-
 ped vp in the clothe, leaue
 thou heare this. I hate him
 that will reherse that is said
 at table.

If the feaste be lenger than
 is mete for chyldhode, and
 seme superfluous, a thou shouldest
 lest that thou haste enough
 eyther conuey thy selfe pry-
 uely thence, oz aske lycence.

They that keepe chyld-
 hode to hongerlye, in myn-
 dynde they be madde.

offe
ng
to
cher
e auc
hpn
not m
Chul
than
ttie
ynke
Flac
road
ppe
sed
ne o
de lap
leat
te hie
s. la
e. than
, and
ou fe
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e ppe
ence
hplde
in m
e.
e. sta
rei gra
re sub
dixisse.

q̄ multo nimis ij qut puerō
modico bibo diffaciunt.
Nā ut illud debilitat tene
corpūculi uiriculos, ita hoc
nimis obnu. t. Modera
tamen statim discenda est.
Citra plenā saturitatē reficiē
tūm est puerile corpus, mas
isq̄ crebro q̄ copiose. Quis
tam se saturos nesciunt, nisi
tum ita distentus est ventris
culus, ut in periculum ueniat
ne dirūpatur, aut ne per uo
mitū rejiciat onus. Odenunt
liberos q̄ illos etiam nū tene
ros coenis in multam noctem
productis perpetuo s. nūt as
fidere. Ergo si surgendū erit
a prolixiore cōuuiio, quadra
tūā cū reliquijs tollito, ac sa
lutato qui uidetur inter cōui
uēs honoratissimus mox
alijs simul, discedito, sed
mox redditurus, ne uideare
sūsus aut alterius parū hone
ste rei gratia, te subdixisse.

and lykewylse they that en
gorge them with ouermuche
meate, for as that one dothe
enfeble the strengthe of the
tender bodys, the other ly
kewylse oppresteth the wyte.
But meASURE oughte to bee
known.

The body of a chyld ought
to be fedde without full bes
ly, and rather oft a lytle at
once.

Some knoweth not whan
they be full, but whan the
bely is swollen, so that it is
in daunger to breake, or els
by uompitie he muste pryke
ouer the perche.

They hate theyr chyldren
that lpyting at supper longe
vnto late in y nyghte, suffer
them to lpyt all by them.

Therefore if thou must ryse
fro long supper, take vp thy
trenchour with fragmenec
and salute hym that temeth
the greatest man at the ta
ble, and other lykewylse, and
so departe, but by and by re
tourne, least thou be noted
to departe because of playe
or of other lyght cause,

Reuersus, ministrato si quid
opus erit, aut reuerēter men
se assisito, si quis quid in
seat expectās. Si quid appo
nis, aut submoues inde ne cui
uestem ire perfundas. Can
delam emuncturus, prius illā
ē mēsa tollito quodq; emun
ctum est, protinus aut harent
immergito, aut solea prote
reto, ne quid ingrati ridoris
offendat nares. Si quid por
rigis, infundi sue, lēna id a
cias caueto. Iussus agere gra
tias, compone gestus, paratū
te significans donec silētibus
conuiuis, dicendi tempus ad
fuerit. Interim uultus ad cō
uiuio presidentem reuerētur
uersus sit & constanter,

**De congressu
sibus.**

Si quis occurrerit in uia, uel
senio uenerādis, uel religiōe
reuerēdus, uel dignitate gra
uit, uel alioq; dignus honore

Returninge, wayte if a
thyng lacke, or honestly
tende at the table, and lea
if any man commaunde
thyng. If thou set down
any thyng or take vp, ta
hede thou meade nothyn
vpon other mennes clothe
If thou snuffe the candle
fiste take it of the boord
and cythee couer with du
the snuffe, or trede it vnder
thy foote leaſt some euill
uoure bre tedious to sme
If y reche forth any thing
or poure, beware thou do
not with the liſte hande.

Commaunded to ſape grace
order well thy behauour
thetwying thy ſelfe ready vnto
to the company kepe ſilence
and tyme comme to ſape.
In the meane tyme let thy
countenaunce be ſtable, with
reuerēce regarding the gre
teſt man at the table.

**Of meatinge
together.**

If any man mete thes by
the waye worſhyppfull, e
ther by reaſon of age, either
by religion or dignitie, or o
therwiſe worſhy reuerend

acminerit puer de illa decet
ere, reuerenter aperire ca-
ut, nonnihil et am flexis po-
stilus. Ne vero sic cogitet
id mihi cū ignoto, quid cū
hilum bene de me merito.
Non hic bonos tribuitur ho-
ini, nō meritis sed deo. Sic
us iussit per Salomonē qui
sit assurgere cano, sic per
aulū q̄ presbyteris duplica
honore p̄cipit exhibere
summa, omniū p̄stare
onore q̄ lus debetur honos,
plectens etiā ethnicum ma-
stratum, & si Turca, quod
sit, nobis imperet, peccatu
simus, si honore magistras
debitū illi negemus. De
erētibus interim nihil dico
lus secū dū primus de-
etur honos. Nec minor p̄-
ptoribus, qui mentis hoim
modāmodo dum formāt, ge-
nant. Jā & inter aequales il-
Pauli locū habere debet,

lette a chylde remembre to
goe forth of the waye, and
reuerently put of his cappe,
and somwhat make cnetesq
with his kners. Lette him
not thinke thus, what haue
I to do with an vknownen
man, what with hym that
neuer did for me? So reue-
rence is not geuen to manne
for his merites, but to God.
So God cōmaūdeth by Sa-
lomon, which commaūdeth
to ryle vp to an aged man,
likewise by Paule, to Mewe
double reuerēce to p̄iestes.
To conclude, to Mewe res-
uerence to euery persone, to
whome reuerence is dewe,
folowynge also the gentiles
reuerent. If so be that the
Turke (which God forbidd)
should haue dominion vpon
vs we should offende if we
did not Mewe reuerence to
that authozitie. Of the fa-
ther and mother I speake
not among other, to whome
chiefre reuerence after god is
due. Lyke reuerence to oure
teachers, which I p̄hewyse as
they feeden the myndes of
men, so they engender good
manner. And so amonge
lyke of degree this sayinge
of Paule must take place,

honore iniicē praeuenientes.
Qui patē aut inferiore prae-
uenit, nō ideo fit ipse minor,
sed civilior, & ob id hono-
rator. Cum maioribus reue-
renter loquendum & parvis
cū equalibus amanter & comi-
ter. Inter loquendū pileum
seu teneat, dextra leuiter
admota umbelico, aut quod
decet us habet, pileū utraq;
manu iuncta suspensum, polo-
licius emittit, tegatq; his
locū. Liliū aut galerū
sub axilla tenere iusticius ha-
betus. Pudet atq; fit, sed qui
decoret, nō qui reddat attos-
nitū. Oculi spectent cum cū
loqueris, sed placidi simpli-
cesq; nihil procax impolūm
ue prae se ferentes. Oculis in
terā deiscere, quod faciunt
Catoblepae, male cōscientiae
suspitionē habet. Transuer-
sim tueri, videtur euersan-
tis. Vultū hūc illuc voluere,

Preuent you one an offe
with due reuerence. He th
preuenteth his egall or i
ferior with reuerence; he
not therfore the worse, b
moze honest therfore & mo
to be had in reuerence.

With our betters we mu
leake with reuerence, and
fewe wordes: with our
res loungly and gentyll
And whan a chylde speaketh
he must holde his cappe
the ryght hande, and holde
his lyfte hande, toward his
myddle, or els that is mo
comly, holde his cappe wi
both handes ioyned, so th
his thombes apere couerin
his bodpce. To holde by
boke or hat vnder his arm
is take as rudenes.

et bashfulnesse be the wo
but as becometh, not as m
heth a chylde amated. Let
the open loke vpon hym th
thou speakest to sadlye an
onely, the wynges nothyng
wantōn nor lewde.

To cast thyne eyen down
as a beast called Catoble
pas, is a suspicion of a
cruell conscience. To loke
syde is token of disdayne.
To turne this wayes & the

nitatis argumētū est. Inde
rū est interim multum in va
os mutare habitus, vt nunc
erugetur nasus, nunc cōtra
atur frons, nunc attollatur
perciliū, nunc distorquean
saltra, nunc diducatur os
ūc prematur, hęc animū at
mit protei simile. Inde cōrū
illud, concisso capite ias
are comā, sine causa tussire
creare, quāmodū & mar
scabere caput scalyere au
tis, emungere nasum senius
ere faciē, quod est veluti pu
lore abstergentis, suffricare
accipiunt, humores adducere
ā in nonnulla videmus Ita
is rotato capite negare aut
reducto accersere, & ne pers
equar omnia, gestibus ac mu
bus loqui, ut virū interdum
deceat, puerum minus decet
liberale est iactare brachia
gesticulari digitis, vacillare
pedibus, breuiter non lingua,

is a sygne of a lyght wyl. It
is rubenesse ofte to chaunge
countenance, as now to wype
the nose, now to knytte the
browes, now to set vp the
browes, now to set a wyde
the mouth, now to gape
wyde, now to make a nas
rowe mouth: these be signes
of inconstantie.

It is also all of the carte to
make the head and caste the
bulke, to coughe without a
cause, to hem or repche, lyke
wyse to scratche thy head, to
pyke thyne eares, to capite
thy nose, to styke thy face,
as a manne that wepeth for
manifestnes, to scrubbe or
rubbe thy necke, wygge
or wygge thy Moulders, as
we se in many Italians.

To denye with turninge as
wape thy head or beck ning
with thy head to call hym,
and to cōclude, to sprake by
gesture and bekeninge as
sometyme becometh a man,
but not a chylde. It is no
maner to wagge the armes
to playe with the fingers, to
stager with fete, to speake
haskely not with the tongue

sed toto corpore loq, qd tur
mū esse fertur, aut motacis
larū, nec multū al horrens pi
raū morilus. Vex sit mollis
et sedata, nō aīamosa, qd est
agricolū nec tā pressa, ut
ad aures eius cui loqueris non
perueniat. Sermo sit non præ
ceps, et mētē præcurrans, sed
sentus et explanatus. Hoc
etiā naturale catansmū, cui
hesitātiā, si nō in totū tollit
ecce magna ex parte mitiget
quā præcipitatus sermo mul
tis vitiū cōciliet, qd nō dede
rat natura. Inter colloquēdū
subinde titulū honorificū eius
quē appellas repetere civilis
tatis est. Patris et matris no
calulo nihil honorificentius,
nihil dulcius. Fratris sororis
ue noīe, nihil amabilius. Si te
fugiant tituli peculiatres, oēs
civili sunt tibi, præceptores
observandi, omnes sacers
dotes, ac reverendi patres,

but mounge all the bod
whiche is the propertie
turtl doves or wagtales
not much different fro ppe
chatterunge. Let thy voyce
be soft and styl, not hye and
clamoious lyke carters, no
so base that he vnto whom
thou speakest may not hea
the. Let thy speache not be
hasty & ouerron thy wyte
but softe and open.

This also auoydeh natu
rall stuttinge, buffinge, and
stammerunge, though he no
fully, yet for moost parte it
dimynisheth, where as ha
stye speche causeth vyce in
many, that came not by na
ture. Also in cōmunication
it is a gentyll maner to re
pete some honest tytle or na
me of renoun or dignitie of
hym that thou speakest to.

There is nothyng more
honest or pleasaunt than the
tytle or name of father or
mother, nothyng more as
miabie than the name of bro
ther and syster.

If that priuate names come
not to minde, name all lears
ned men worshipfull may
sters, all priestes and reue
rende fathers.

res aequales, fratres & amicos
breuiter omnes ignoti domini
ignote dominae. Ex ore pueri
turpiter auditur insurandū,
sive iocus sit, sive res seria.
Quid enim turpius eo more,
quo apud nationes quasdam ad
tertium quodque uerbum deierant
etiam puella, per panem, per uinum
per candelam, per quod non. Ob-
secrans dictis, nec linguam pra-
ebeat ingenus puer, nec aures
accommodet. Denique quicquid in
honeste nudetur oculis hominum
indecenter ingeritur auribus.
Si res exigat, ut aliquod mem-
brum pudendum nominetur, cir-
cumscriptione uerecunda res notet.
Rursus si quid inciderit, quod
auditori nauseam ciere possit
uelut si cuius narret nomitum
aut latrinam, aut oletum praefere-
tur honorem auribus. Si quid
refellendum erit, caue dicat:
haec uera praedicat, praesertim
si loquatur gradiori natu-

all companyons, bretherne
and frendes, breuely al that
be unknown, call the mai-
ster and maistresse.

Of a childe mouth it is not
honest to sweare, whether it
be gaming or cruelst. What
is more reproche than this
manner in some countreys,
to sweare at euerye thyng
worde, yee the lytell gyrls,
by bread, by salt, by candel,
by what thyng sweare they
not? To foule wordes lete
no manerly chyld make an-
swere, nor laye his eare.
Finally if any thing be swor-
wed to the eyen, or herde by
the eares inhonestly.

If the cause requyre that
he must name anye membre
pypyp, let him couer it with
honest circumstance.

Further, if it chaunce to
speke of vile thinges, as bo-
mite, a draughte, or a torde,
he must saye befoze saue res-
uerence.

If he must deny any thing
let him beware that he saye
not ye saye not truth, specia-
lly if he speake to his eldres

Sed prefatus pater, dicat mihi
hi secundum narratum est a tali.
Puer ingenius cum nemine con-
tentionem suscipiat, ne cum
equalibus quidam, sed cedat
potius victoriam, si res ad ius-
tum veniet, cum arbitrium pro-
nocet. Ne cui se praeferat,
ne sua iactet, ne cuiusque insti-
tutum reprehendat, cum vilius
nationis ingenium mores ne
suggillat, ne quod ream credis-
tum emulget, ne homines spars-
gat rumores, ne cuius obtre-
det famam, ne cui probo det
vitium natura institutum. Id enim
non solum contumeliosum est et
inhumanum, sed etiam stultum
veluti si quis luscum appelleret
luscum, aut loripedem loripedem
aut strabum strabum, aut nothum
nothum. His rationibus fiet, ut
sine invidia laudem inueniat,
et amicos perdet. Interpel-
lare loquentem antequam fabulam
absoluerit, in urbanum est.

but first by your fauour say
it was otherwyle tolde me
of such a man.

A well manerd chylde shall
contende with no man, no
not with his felows, but let
other haue their wyll, if the
thinge come to discention,
let him referre the matter to
arbitrement. Lette him not
presume befoze an other, let
hym not auante his owne
dedes, nor reppoue the ma-
nce of other, nor reuple the
nature and manners of any
nation, nor publyshe anye
secrete shewed hym, nor scat-
ter no newe tales, nor des-
fame no man, nor rebuke no
honest man of that whiche
is naturall, for that is not
onely spytefull and vngens-
tyll, but foolyshe. As if a
man call hym that hath but
one eye, one eyed, hym that
halteth a crepple, hym that
can not se but nye vnto him
sande blynde, or he that is
bozne out of wedlocke bas-
tarde. By this meanes it
shall folow that a man with-
out enuy shall gette prayse,
and allure frendes.

To interrupt any man in
his tale befoze it be ended,
is against maner,

Cū nemine simulatē suscipis
et: comitatē exhibeat oībus
p paucostamē interiorē fami
haritatē recipiat, eosq; cū de
fēlu. Ne cui tamē credat q
facitū uelit. Ridelū enim
st, ab alio silentij fidē expe
rare, quā ipse tibi non prae
les. Nullus autē est adeo lin
gue cōtinentes, ut nō habeat
aliquē, in quē transfundat ar
ganū. Tūtissimū autē est nihil
admittere, cuius te pudeat si
proferatur. Alienarum rerum
ne fueris curiosus, & si quid
forte cōspexeris, audieris ne
scis quod scis nescias. Ite
as tibi non oblatus simus in
ueni, parū ciuile est. Si fors
te presente scriniū suū aper
it aliq; subducito te. Nā in
banum est inspicere: con
nectare aliquid inuitanū.
tem si senseris inter aliquos
cretius oriri colloquū,
ubmone te dissimulanter,

Let hym beare malice to
noman & shewe gentleness
to euery persone, lette hym
take sewe to his secrete coun
sayle, and those with good
discretion. Lette hym not
shewe that he woulde haue
secrete. It is follye to loke
that another man shall kepe
close, that cannot kepe close
to thy selfe. No man is so
close of tongue but he hath
come in truste, to whome he
will open his secret mynde.
It is moost sure nothyng
to do oʒ saye, whercof thou
should be shamed if it be spo
ken abrode.

Be not ouerhesy in other
mennes causes. And if thou
se oʒ heare any thinge, loke
thou knowe not that thou
knowest.

To pryue oʒ loke vpon let
ters that be not brought to
thee, is lewde maner. If a
man open his casket before
thee, go aparte.

Also if thou perceiue any
secrete counsayle to ryse a
monge any perloanes, auoyd
thence thy selfe as though
thou knewe no thyng.

Et in huiusmodi colloquium and doe not entermedle or
ne temet ingeras no accitus. come to counsaile excepte
thou be called.

De Lusu.

In lusu liberalibus adsit
alacritas, absit pernicatioris
rarum parens absit dolus, ac
mendatiu. Na ab his rudime
tis proficitur ad maiores in
urias. Pulchrius vincit q
ces
dit cotentioni, q
qui palman
obtinet. Arbitris ad reclamis
ta. Si cu imperitoribus certa
me est possisq
seper vincere
nonnuq
te uinci patere, quo
ludus sit alacrior. Si cum in
ferioribus ludatur, ibi te su
periorum esse nescias. Animi
causa ludendum est non lucri
gratia. Aut puerorum indole
uisq
magis apperere, q
in lusu.
Si cui ad dolus, ad menda
tium, ad rixam, ad violentia
ad arrogantia propensius in
genium, hic emicat nature vi
cium. Froinde puer ingenuus

Of gampng and playe.

In gampnge and gentle
spote, let mery fashion be
shewed, lette crafte, cause of
stryfe and disceite be sette a
part, also lyes. For through
these principles a childe grow
eth to further inconueni
ence. He ouercometh better
that stryeth not, than he
that hath the victorpe. Res
ner repugne iudgement. If
thou playe with them that
be ignorant, thou mayest
alwaye wyne, but be con
tent sometyme to leaue that
the gampnge maye be more
mery. If thou playe with
meaner persones, take not
vpon thee to be better then
they. A man should game
for recreation, & not bycause
of lucre. They saye that the
inclination of a chylde can
not be better knownen than
in gampnge. If any be dis
posed of nature to deceptes
to lyes, to stryues, to vio
lence or presumption, here the
wyce of nature wylly apere.
Therefore a manerly chylde

le of
cepte

non minus in fudo, quā in cō-
uicio sui similis sit.

Should be like hym selfe, no
lesse in gampng than at the
table.

De cubiculo.

In cubiculo laudatur silens
tū & verecundia. Certe cla-
mor & garrulitas indecora
est, multo magis in lecto. Si
ue cū exuiste, siue cū surgis
memor verecundiae, caue ne
quid nudes aliorum oculis, qd
mos & natura teclum esse vo-
lit. Si cum sodali lectum ha-
beas comune, quietes iaceto,
neq; corporis iactatione, vel
teipsum nudes, vel sodali de-
tractis palijs sis molestus.
Priusq; reclines corpus in cer-
uical, fronte & pectus signa
crucis imagine, breui prece
tunicula te met Christo comen-
dans. Idē facito quum mane
primum te met erigis, a prece
tunicula diē auspicans. Non
enim potes ab omne feliciore
Simul ac exoneraberis alium

Of the cham- bre.

In the chambre silence
is laudable, with honestie.
Loude speche and clattring
is not honest, much more in
bedde, whether thou do thy
clothes of or vpon, regarde
honestie, beware thou shewe
nathing bare to sighte that
maner & nature would haue
couered. If thou lye with
a bedfelowe, lye still, and
make not bare thy self with
tumblyng, nor vexe not thy
bedfelowe with pullynge of
the clothes. Before thou lay
thy bodye downe, crosse thy
forehead and thy brest with
the signe of the holy crosse, &
commēd thee to Iesu Christ
with some lytle prayer.
Do the same in y^e mornynge
whan thou rysest, begynne
the daye with some prayer.
Thou canst not begyn with
better lucke. And after
thou hast ben at the table

ne quid agas, nisi prius lota do nothing but as thou haue
facie manibusq, & ore pro washed thy hands and face
luto. Quillus contingat bene and thy mouth.
nasci, his turpe est generi To such as chaunce to be
suo non respondere moribus. wel tozane it is to the shame
Quos fortuna voluit esse not to be of lyke maner as
plebeios, humilies, aut etiam their progenitours were.
honestos, his impesius etiam Whom fortune wyllleth to
admitendū est, ut qđ sors inu be of common sort, of low
dit, morum elegantia pēsent, blond, & vplandyng, they
Nemo sibi parentes, aut pa multa labour the more to
triam eligere potest, ut inge sette them selfe for the wyl
nū, moresq sibi quisq potest auancement of good ma
fingerē, Colophonis mee ad ners, in that, that fortune
d. præceptū nūcula, quæ mibi hath debarred them.
videtur propemodum primo No man can chose to him
digno loco. Maxima civita selfe father and mother or
tis pers est, quam nusq delin his countrey, but condition
quas, aliorum felicitis facilis wyse, and maners any mā
ignoscere, nec ideo sodalem maye countersepte. I wyl
minus habere charum, si quos annexe to this a woyle pre
habet mores inconditiores, cepte as a sure testimonye,
Sūt enim qui morū nuditatē, whsch seemeth to me worthy
alijs cōpenset dotibus. Neq preeminence. It is the chief
hecista præcipiunt, quasi si part of gentylly maner, al
ne his nemo bonus esse possit though thou neuer offende
thy selfe, yet gentilly to par
don other mennes faulter,
nor to loue leste thy compa
nion therefore, though he
haue some conditiōs out of
frame. Nor these thynges
be not here spoken for that
entent, as though no man
may be honest without the.

Quod si sodalis per inscitia
peccet, in eo sanem q̄ alicu-
ius uidetur momēti, solum ac
blande monere cūl. tatis est.

Hoc quicquid est muneris
fili chariss. uniuerso puerorū
sodalitio per te donatum esse
uolui, quo statim hoc congia-
rio, simul & cōmilitiōnū tuo-
rum animos tibi concilies, &
illis liberarium artum, ac mo-
rum studia cōmēdes. Præclarā
indolem tuā Jesu benigni-
tas seruare dignetur, semper
que in melius pronehere. Das-
tum apud Frifurg. Brisgoie,
Mense Mar. An. M. D. xxx

If so be thy companion
offende by oversight, for as
much as he seemeth of some
reputation, to aduertise
hym betwene thee and hym,
and with gentill fashion, in
good maner.

This small gift my sonne
well beloued, I wyl it shall
be geuen for thy sake to all
the compagne of chyldren,
that forthwith thorow this
rewarde both thou shalt as-
sure the good mynde of thy
fellows, & thou shalt geue
to them the desyre of liberal
science and good maners.

The goodnesse of Jesu
vouchsafe thy noble
and vertuous en-
clination, & to
encrease to bet-
ter at all tymes.

Thus endeth this litle booke of good ma-
ners. Imprinted at London in Foster
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